

The Anglican Digest

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*An Episcopal miscellany
reflecting the ministry of the faithful
throughout the Anglican Communion.*

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FROM THE EDITOR

IT HAS BEEN CALLED the time of holy souls, this period in the Church's year. Beginning with the Feast of St. Michael and All Angels on 29 September, continuing with the great remembrance of the Church Militant, Expectant, and Triumphant on All Saints' and All Souls' Days, and concluding with the Feast of Christ the King, we remember that as citizens of the Kingdom we have here no abiding home but one which waits for us in Heaven.

Our Blessed Lord spoke with absolute certainty about the life of the world to come: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

May this Michaelmas issue of TAD shed light and hope on our journey to God.

C. Frederick Barbee



JOURNEY

IF YOU COME TO RECEIVE the Blessed Sacrament today, you will be making a little journey. It won't be very far in length, fifty or a hundred feet depending on where you are sitting in the Nave. But in symbolism, it is a great journey, for it is a symbol to you of the journey that you are making from this life to eternal life. In this physical state, the journey takes place in this church building, but the real context is the real Church: the Communion of Saints. When the Sacrament has been prepared by the Celebrant and the Sacred Ministers, you will walk through the Nave, up into the Choir, and to the rail of the Sanctuary. What you see there is the Altar, the place of sacrifice, and God's holy board, and the food he has prepared for you is His Very Self.

I can tell you now that receiving the Blessed Sacrament in that setting is as close as we shall come to Heaven in this life. Why? Think about that journey again. In reality, your life and mine is in the Nave, poorly lighted, sometimes cold, and not really very appealing. One day, when we die, we shall cross into the choir, when we come closer to God. We can see Him more closely, but still under a veil. He prepares us to

meet Him. When it shall please Him, we enter Heaven to behold his dazzling beauty. His beauty and glory will be dazzling, like coming from the nave toward the High Altar, but infinitely better. There, the meal is the Wedding Feast of the Lamb, the seven lamps hang around the throne, as they do here, and the throne of glory is at the center, the habitation of the Blessed Trinity, as this tabernacle houses Our Lord under the form of bread. But then it will be face-to-face, with no veil covering. And, yes, around the throne stand the saints, just as they do today around the tabernacle. Martyrs with their palms, virgins in white, confessors, bishops, priests and deacons, holy lay people, and all with crowns of glory that never fade away. They have finished their race, they have kept the faith.

—The Rev. Canon Barry E. B.
Swain, Rector, St. Clement's
Church, Philadelphia





ARE ANGELS “really real” to us? They are spoken of in the Bible all the way from the book of Genesis right on through the book of Revelation. In the Bible, the word “angel” is translated from Hebrew and Greek words which mean “messenger”; in English, the word usually denotes a supernatural being who is distinct from God, who is attendant upon Him, and who is His messenger.

A common title of God in the Old Testament is “Lord of hosts”; the hosts are the holy angels. One of the Old Testament lessons for the Feast of St. Michael and All Angels (29 September) is the lovely story in II Kings 6. Hearing that Elisha, the man of God, was in Dothan, the King of Syria surrounded that city by night with his chariots and horses—“a great host.” Elisha’s servant went out early in the morning, saw the great army, ran back to his master and cried, “Alas . . . what shall we do?” The prophet told him not to be afraid because “they that be with us are more than they that be with them.” He prayed to God to open the young man’s eyes, “And the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha.” The prophet had the protection of God’s holy angels.

Our Blessed Lord had firsthand knowledge of the holy angels. He speaks of them sharing in God’s joy over even one repentant sinner (St. Luke 15). They are the reapers of God’s harvest at the end of the world (St. Matthew 13). The children’s guardian angels in heaven “do always behold the face of my Father which is in heaven” (St. Matthew 18); the

guardian angels are most likely "angels of the Presence" like Gabriel (St. Luke 1), which shows how precious each child is in God's sight.

We know that angels have a conspicuous place in the story of our Lord's birth and resurrection, as well as in other events of His earthly life—the temptation in the wilderness and the agony in the Garden of Gethsemane.

In the face of all that the Bible has to say about angels, may it not well be ourselves who are at fault if they are not very real to us? The Sadducees did not believe in angels (Acts 23), but then they were the wealthy aristocracy from whom the high priest was selected: they were content with what the present life had to give, and they prided themselves on their wisdom. St. Paul said, "Let no man deceive himself: if any man thinketh he is wise among you in this world, let him become a fool that he may become wise. For the wisdom of this world is foolishness with God." Anyone tempted to think it foolish to believe in the angels should ponder those words, and bear in mind the Apostle's other words, "For we know in part." At the least, he should take seriously what our Lord has to say about the holy angels.

The Collect for the Feast of St. Michael and All Angels says that God "ordained the ministry of angels and men in a wonderful order," and in the Collect we pray "that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth." If that were our earnest prayer, there would surely be a very speedy end of party strife, desire for pre-eminence among our fellow Christians, and fear of being ousted from our comfortable, exalted positions. There would be an end of "those true miseries of life: self-assertiveness, self-complacency, self-occupation, self-indulgence."

May the holy angels become more real to us this Michaelmas-tide than they have ever been before, and may we be more aware of, and ever more desirous of, the wonderful help and protection which God has ordained for us in and through the angels. —Tad-dled from the Bishop of Delhi (The Church in India, etc.)



EVANGELICALS MEET IN CANTERBURY

WHAT DOES the "most common" Anglican look like? A rich, white, tradition-bound older man? An American woman of liberal theological bent? It is neither. The most common Anglican is in his or her twenties, is brown-skinned, poor, lives in the "two-thirds" (non-western) world, and is an evangelical.

The famous church historian, S. C. Carpenter, once said, "It was the evangelicals who taught the Church of England to be missionary." Anglican evangelicals, since the 18th century, have supported the ordination of native clergy and the native control of the local Church in each region of the world.

Last summer, some 275 years after the Church's evangelical movement began, some of its fruit from around the world came to the University of Kent in Canterbury for a week-long Consultation of the Evangelical Fellowship of the Anglican Communion. Present were nearly 150 evangelicals, including 28 bishops, from countries on all six continents.

The purpose of the meeting was a consultation "to commend

and strengthen Biblical authority in the life and mission of the Church." It was a week that began and ended each day with enthusiastic worship, led by teams from many different cultures, and following the order of service and music of their native lands.

Each day also brought an inspired Bible study from John Stott, one of the elder statesmen of the current evangelical movement.

In contrast to the "fundamentalist" position, for instance, the Bible was not declared to be "literally true," but to be the product both of the inspiration of the Holy Spirit and its human authors. This "double origin" view is also in contrast to the popular critical methods which primarily measure the Bible by a variety of historical, literary form and other techniques, and which often deny or ignore its divine authorship.

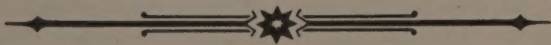
The Consultation also spoke out on the marginalization of religion in modern western cultures, where neither the authority nor morality of the Bible are accepted. Instead, authority and morality are labelled as "controlling" and "oppressive," and the Bible is rejected as a useful guide in living a full and moral life, leading to a variety of economic and social sins.

Non-western societies hold Scripture in higher esteem. In some, the Bible is honored and the Gospel listened to seriously when it is presented. In others, competing religious movements, such as Islam, Hinduism and Buddhism, contest the Bible's authority and point to other scripture as equal or superior to the Bible.

It is a challenge in each of these societies to make the Gospel, its call to holiness and sacrifice, and the saving grace of Jesus Christ

known to the people. Evangelicals affirm that this must be done with deep respect for each culture and sensitivity to its traditions, but by allowing the Gospel message to illuminate the context of the culture rather than by compromising the Gospel message. They believe the Church today is in danger of failing to proclaim the uniqueness of Jesus and the universal importance of His message and sacrifice.

—The Rev. George Koch,
in Anglican World



NOTICE

The Senior Warden asks that the congregation be reminded that the vestry has only three concerns: the budget, controlling the clergy, and finding fault with the diocese. All requests should fall under one of those headings.

—Submitted

THE MOTIVE FOR CHRISTIAN GIVING

LINING MIAMI'S FLAGLER Street are beautiful Royal Palm trees. One night vandals cut down six of the magnificent trees and the city did not have the money to replace them. Then, at last, a donor came forward and offered to replace the lost trees. But while the former trees had been 15 feet tall and formed a perfect foreground for a big Delta airlines billboard, the new trees were 35 feet tall and completely hid the billboard. The donor? Eastern Airlines.

There are many motives for giving.

Many of them are false motives, yet, sadly, many of them are often used, even by some in the church, to get people to give.

There is the false motive of pride.

Jesus said that the Gentiles love to be thought benefactors, and so do we. An appeal to our pride is an effective, but spiritually inappropriate, way to promote giving. Telling people that they will be thought generous if they give is destructive of their relationship with God. "God opposes the proud, but gives grace to the humble" (James 4:6).

There is the false motive of guilt.

A magazine ad reads, "You can feed this starving child, or you can turn the page." We may indeed be guilty before God for the misuse of what He has given to us. But the solution to guilt is not giving, it is repentance and forgiveness. If we teach that giving without repentance can bring forgiveness, then we actually lead people away from the Lord.

There is the false motive of duty. Public radio says, "Isn't this radio program worth the price of your morning cup of coffee. If you listen to this station, you have an obligation to support it." Churches sometimes say, "Do you know how much it costs to educate your child in Sunday School? You have a duty to pay for what you receive." Giving out of duty will not bring anyone closer to God. God wants us to give "not reluctantly or under compulsion," because He "loves a cheerful giver" (II Corinthians 9:7).

There is the false motive of the good cause. This is perhaps the most seductive of all, because giving for the spread of the Kingdom of God is indeed a good cause. But it is not our primary motive for giving. We are called to give in joyful thanksgiving for what God has done in our lives. Then, once we have decided to give, we must make prayerful decisions about where our giving should go. But

that comes after we have chosen to give freely out of our love for God.

The true motive for Christian giving is thankfulness. "What shall I give to the Lord for all his bounty to me? . . . I will offer to thee the sacrifice of thanksgiving" (Psalm 116:12, 17). We give as an expression of our heartfelt love and gratitude to our Lord. We give because we desire to worship Him. We give because we have given ourselves to Jesus Christ and we desire to follow Him more closely. We give because we know that where our treasure is, there will our hearts be, and we want our hearts to be close to God.

—All Saints' Church
Woodbridge, Virginia



APOSTOLIC

FROM APOSTOLIC DAYS to the present a large portion of Christendom has held the eucharistic community of a diocese to be normative for the life and ministry of the Church. Why?

One reason was the presence of the Bishop. His office was a guarantee of the Faith and Order of the Church. An early Church Father wrote, "Where the bishop is, there is the Church." "You are called to guard the faith, unity, and discipline of the Church

. . ." is a responsibility placed upon the bishop at the time of his consecration.

Bishops and dioceses came into being in order to guard the Faith and assure the people of orthodoxy. In the early days of Christianity many interpretations of the Faith were to be found. There was gnosticism, arianism and pelagianism to name but three expressions of the Faith that were judged to be heretical. A bishop could even be judged to be heretical. But the college of bishops and the structure of the diocese made it possible for orthodoxy to prevail. We are the beneficiaries of that ancient and present structure.

Dioceses are means by which the Faith is handed on from one generation to another. Bishops, priests, deacons and lay persons come and go but the Church continues. The Faith once delivered to the apostles is passed on to the next generation of saints. Long after we are in Heaven, there our Diocese will be to pray and worship, and proclaim the Gospel.

—The Bishop of Oklahoma

Many of the insights of the saint stem from his experience as a sinner.

—Eric Hoffer

Saints should always be judged guilty till they are proved innocent.

—George Orwell

AUTUMN: THE ROAD TO THE EMPTY TOMB

THE LONG SEASON of Pentecost will soon run its course. Gone will be the greens and golds of leaves and grain. After the national celebration of Thanksgiving, Advent will be upon us: anticipation and hope amid the growing darkness. Then a burst of joy at Christmas, the beckoning star in the east, fanfares and angel choruses, the Christchild in the manger. However, after Christmas, winter remains.

It is tempting to view the seasons—summer and fall, Pentecost and Advent; winter and spring; Christmas, Epiphany, Lent and Easter—as separate events, confined to the boundaries of our calendars. But the history which we the Church enact, the great events we celebrate, is all a continuum. Autumn leads to spring as surely as the embryonic event of Advent leads to Easter.

Most of us feel autumn very deeply; with its vivid colors it jolts us out of our summer complacency. We can no longer take warmth and light for granted. Autumn is the physical manifestation of Advent, when we are transported liturgically back to the time when the world languished in an uncertain twilight. "Will this be the moment when the promised Deliverer appears? Rejoice, rejoice! Emmanuel will come to thee, O Israel!"

In October and November, we begin to feel the gentle descent into cold and darkness. Nature will not be reawakened until we are much further down the road—the road not to the manger, but to the empty tomb, the definitive, regenerative event of Christianity.

—Taddled from an article by Ger Erickson in the newsletter of St. Gabriel the Archangel Church, Vernon Hills, Illinois
—via St. Barnabas, Florissant, Missouri



AUTUMN comes from *augere*, to increase: the period of ripening or fruiting, and the fall of seed to the earth. From *Signs and Seasons*, a Hillspeak leaflet available from THE ANGLICAN BOOKSTORE, 100 Skyline Dr., Eureka Springs, Arkansas 72632 (\$2.50 per hundred, postpaid).

ST. FRANCIS DAY

ON ST. FRANCIS DAY, 1992, animals become an integral part of the Grace Cathedral service that honors St. Francis of Assisi, the city's patron saint. St. Francis revered all of God's creation.

At Grace Cathedral, we are "A House of Prayer for All People." In truth, we stand open to all God's creatures. St. Francis Day is an opportunity for us to remember that we are not all there is to this planet. We need to change the way we do business with creation! All of us need to remember the intimacy of our connectedness to nature: to bees in our garden, to trees in Bolivia, to the loving pet who greets us at the door. At Grace Cathedral, St. Francis Day fosters that sense of connection. We invite all members of the community to join with their pets in a St. Francis Day celebration.

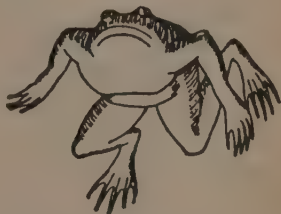
Creation—life in all forms—is unique and of God. Often it is easier for urban people to relate to Creation from personal experience. The needs of our hungry kitten sometimes can be more directly understood than the probable extinction of a species due to disappearing rain forests. Through St. Francis Day we broaden the context of Creation.

At the service we process and

bless animals, ambassadors of their species, who remind us of our most constant connection to nature. It is an opportunity to understand Creation from a perspective of reverence. The animals sense the holiness of the space: from sheep dogs to honey bees to parakeets, all gather peacefully together. The effect is truly inspiring.

—in Cathedral!

Grace Cathedral, San Francisco



HOLINESS IS IRRESISTIBLE

HOW LITTLE PEOPLE KNOW who think that holiness is dull. When one meets the real thing, it is irresistible. If even 10% of the world's population had it, would not the whole world be converted and happy before a year's end?

—C. S. Lewis

in Letters to an American Lady

PAIN AND PEACE

THREE YEARS AGO, at 10:24 p.m. on the digital clock, the most sumptuous but wrenching episode of my life ended. My wife, Nancy, despite her will, her refusal to capitulate, and a community doggedly behind her, died at home. She breathed her last amid a few friends and family, surrounded by many photographs. Her tapestry of the Risen Christ gazed at her corpse. The irony of the moment lay in its inscription, "Behold, I make all things new." We, the assembled, normally so assured, so possessed of the right remark, stood solemnly with bowed heads in awe of a transcendent God who had thunderingly and decisively acted in history—this time, Nancy's. The liturgical petitions of the priest seemed muffled as whispers in the deafening silence.

Thus, in one breath, the "we" of fervent intensity, the we of brevity, passed from this earth. Our life together was a gift. We were there for each other during the most turbulent period of our lives. Together we faced dark, vexatious days. Ours was a state of siege assaulted and battered by the economic and social vicissitudes of the times. And yet we managed to stay in balance with

one another, even in death. Certainly during our tenure together I came into full adulthood, whether because of her or in spite of her. The admiration and esteem in which she held me, her penetrating insight into my life, which grew more crisp as she spiraled through the maelstrom of death, have given me an identity hitherto unknown. I shall feast a lifetime on her adoration.

Much as Nancy was a gift to me, I have the keen sensation that I was used as a vehicle of grace in her reconciliation to God. I say this pridelessly. Scripture is replete with examples of many whom God has used in spite of themselves to accomplish a larger purpose. What charisma did I possess? What particular set of qualities made me fit for the mission? I hope I confirmed her prodigious artistic talent. Still, I will never plumb the depths of the mystery of marriage or the mystical yearnings which draw two disparate people into one. Its sacra-



mental nature is obvious. Attraction is simply the spark. Forces welling up from the murky unconscious of generations of forbears find their fruition in the inexorable, magnetic pull they exert over the smitten. It is a supreme privilege to have partnered with God in His redemptive process. Perhaps in redeeming her, the way has been paved for my own.

Trusting that God will use Nancy's death to better this sinful world, I see perversely some good that has come from this cancer. But cancer is freedom. Through it, we were allowed to attain a rapport few reach on earth. Our bond is thus cemented beyond death, including mine.

I think this is a foretaste of the way things will be in heaven. There all of us will see one another as we truly are, denuded of the layers of fear, denial or appearance. And what is left: the incandescence of the Holy Spirit, eternally glowing as a confirmation of God's promise to redeem the created order. There I shall see Nancy.

All this is a perverse reminder of the great pleasure that once was. Now I am faced with all the questions.

I claim I ceased long ago to ask "why?" After all, I rationalize

that I have nothing to add to the millennia of speculation. The very question angers me more than Nancy's death itself because it is answerless. I grow weary of more anger. Still, that interrogative percolates up in the wee hours when I am tired or when my will is off guard. Over and over, I find myself searching the skies, the faces of people, or even nature itself, for clues that do not come.



I have borne little anger toward God. I do not think He caused my wife's death. Oh, yes, He permitted it to take place, but that is different from directly causing it. Nancy's death was a consequence of evil. "The enemy hath done this," Christ's phrase used in the parable of the wheat and tares, continually rings in my ears. It was God's word to the rector and his theme at her funeral.

Now that I am on the other side of these events, it is easy to say that my concerns were unfounded. God was with me the

entire way. I think it will be so with death. We shall all awake with sighs and relief—but not too amused—that we made such a fuss over the whole thing. All the fanciful explanations cannot make it more profound than this. How absurd it will be to think that we destroyed ourselves physically and spiritually through misguided behaviors in trying to avoid it.

I miss Nancy less because I feel her presence. Normally, her absence is, so racking. It is so because there is no togetherness; no parenting together; no working crowds and attending parties together; no drinking wine together; no having more children together; no laughing together or yelling at each other.

But that will come soon enough. Until then, I shall find succor in the peace of pain, a peace which passeth all understanding.

—John K. Boyce III
in *The Living Church*



THE GREAT COMMISSION

IT IS OUR PRIVILEGE to have world evangelism as a passion, not our responsibility to have as a burden.

—Mary Nordstrom

MONEY

THE RELATIONSHIP OF a person and his money is fundamentally a spiritual matter as fraught with implications and potential for an individual's spiritual life as is his life of prayer or offering of time and talent to God's people. A writer of historical biography one time wrote:

Show me where a man spends his money and I will show you the real man.

Jesus, in the familiar words of St. Matthew 6:21, says

Where your treasure is, there shall your heart be also.

Both quotations suggest the same thing. What a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart. It is significant to note the order of things in the words of Jesus. He does not say, "Where your heart is, there shall your treasure be also."

—John H. MacNaughton

ENGLAND'S ANNUAL THANKSGIVING

FOR GENERATIONS THE English people celebrated the annual Fall Harvest Home in every community. As you will note in the story of Harvest Home by Robert Herrick, written in 1648, it was a day of picnics, games, visiting with family and friends, and a day off work which was unusual in those days. The county fair atmosphere prevailed. Frequently there was the "Queen of the Harvest" who generally rode atop a cart filled with grain.

The Harvest Home celebration has been aptly called one of the grandparents of our American Thanksgiving. For several generations prior to their coming to America for religious freedom the families of the Pilgrims and the Puritans took a dim view of the frivolity and any type of leisure or holidays of any sort. When the Pilgrims and Puritans came to America in 1620 & 1630 they did not observe any holiday including Christmas, Easter, and Whitsunday.

The Puritans did appreciate receiving the bounteous Fall harvests and were fully aware that the Divine Hand of God was taking

care of them. Being avid readers of the Bible they knew their annual celebration was a similar observance to that of the Israelites. The Feast of Sukkoth or Tabernacles as we call it was their model.

—St. John's Church
Keokuk, Iowa



LINCOLN'S THANKSGIVING

It was Abraham Lincoln who proclaimed in 1863 that Thanksgiving become a national holiday. We thought you might be interested in reading Lincoln's words on the occasion:

"IT IS THE DUTY of nations as well as of men to owe their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations are blessed whose God is the Lord."

CHURCH OF ENGLAND NAVE GAZING

PRAY FOR THE CHURCH of England. It has only just faced up to challenge. After years of internal bickering, the first women priests were ordained in March. But next came a second challenge described by the Archbishop of Canterbury as even more daunting: lack of money.

The riches accumulated by the church since the 16th century have shrunk dramatically in the past few years. Between 1989 and 1992, the Church Commissioners, who are responsible for investing the church's wealth, saw the value of the assets under their management fall by 28% to £2.2 billion (\$3.3 billion). An accountants' study, commissioned by the Archbishop of Canterbury, found that income generated from the assets during the period was well below the market average and less than the church had expected. The accountants put the blame on excessive property speculation.

The financial squeeze has encouraged calls throughout the church for radical change. Many clergy want a shake-up of the church's creaking structure. Even bishops are talking about "ration-

alising resources", closing "plant" and increasing "value for money." How interested are they in real reform? Debate focuses on a number of issues.

- *Slimming bureaucracy.* Lines of accountability are fuzzy. No one is in overall charge of the church. "Building up any coherent strategy is impossible," complains Michael Turnbull, the Bishop-elect of Durham. He is now heading a new commission to overhaul this "clumsy and cumbersome" structure.

At the grass roots, clergy have been sniping at the waste of the General Synod. Last November, a canon called on bishops to consider giving up their "magnificent palaces" replete with chauffeurs, gardeners and handymen.

- *Closing churches.* The distribution of churches matches 19th-century population flows. The legacy of that pattern is that churches tend to be concentrated in rural areas or old city centres, but not in the suburbs where most people now live. So the financial crisis looks certain to force the closure of more churches, with the upkeep of church buildings at present consuming about 30% of the church's income. "We have an enormous burden," says Philip Mawer, the Synod's secretary general.

Again, consider London. The City of London has 36 churches, but almost all the 130 services held in the City each working week have congregations of fewer than ten. In January a commission chaired by Lord Templeman, a law lord, proposed closing down 24 of the churches.

If maintaining clergy and churches throughout the country is a financial strain, it may also have contributed to the church's religious decline. Robin Gill, professor of modern theology at Kent University, argues that empty churches deter new recruits. Sparse and elderly congregations provide little welcome. American churches, by contrast, have kept their vitality by moving out of an area when demand drops.

But bishops do not give up cherished notions lightly. They are hoping that measures such as increased giving, and employing more part-timers, will be enough to refill church coffers. That will allow them to avoid closing too many churches. For a time at least, it will also allow them to avoid questioning the belief that the church serves the whole nation.

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HEAVEN AND HELL ARE "IN" AGAIN

IF YOU WATCH THE headlines these days, you can see something interesting happening. For example, both *Time* and *Newsweek* featured cover stories on angels. *The Wall Street Journal* and *The Sunday Times* of London had front page articles on, of all subjects, hell. When I left Oxford University this past summer, I was one of not one, nor two, but three students doing doctoral level research on perdition (two on hell proper, one on limbo).

These are small examples of a growing appetite for truth about the world beyond this one, one of the most important trends in the 1990s. Why is this happening? Partly it represents a pendulum swing back from an overemphasis, in the mainline religious groups, on the achievement of social justice in this world. This valuable focus, which began in the 1960s, went too far. Subjects such as worship and heaven and death and judgment were terribly neglected.

Also, it represents the role of baby-boomers who are returning to churches and synagogues in unprecedented numbers now that they have children. These peo-

ple, at last in positions of power, tried social protest in the 1960s, self-help groups in the 1970s, and material prosperity in the 1980s. None of these things satisfied them. They are still thirsting for more, and their appetite cannot be satisfied by anything from this world alone.

On the one hand, this new concern for heaven and hell represents a real danger for the religious community. We all are part of a checkered history in which things such as the Bible have been attached to all sorts of movements and practices which Jesus would have repudiated. No aspect of truth is as powerful a source of peril as what the theologians call eschatology, the study of the last things.

Bad teaching about hell, for example, can lead to hellish behavior on earth. If you become sadistically attached to dark images of damnation, and you are convinced you know who will be damned, you can be motivated to do frightening things. Alas, there are still movies and books that promote these types of ideas.

On the other hand, a desire to know about the afterlife represents an unprecedented opportunity. Every day people die, and those whose loved ones depart this life in various spiritual condi-

tions wonder what happens to them. Others come to church and hear the Bible read and sometimes listen to passages which they find deeply disturbing; some of them even leave the Church as a result. We can help them wrestle with these difficulties.

But this will take a great deal of courage. It will mean a sense of repentance, confessing that crucial aspects of faith have been neglected by religious leaders too long. How sad that Hollywood and the secular media have provided more information on such solemn subjects than the Church. Where have we been?

It will mean a willingness to confront the admittedly difficult world of Biblical imagery. Darkness and fire and cities with streets of gold? Yes, and even the Book of Revelation. This will mean hard study and what might be called a baptized imagination.

But it will be worth it. Good Scriptural teaching about the realities of the world beyond this one would be a smart investment for the Church as she approaches the 21st century.

—The Rev. Dr. Kendall S. Harmon,
Assistant Rector of
St. Paul's Church,
Summerville, South Carolina
in Jubilate Deo



For the Faithful Departed

Remember, O Lord, we beseech thee, the souls of them that have kept the faith, both those whom we remember and those whom we remember not: Grant them rest in the land of the living, in the joy of Paradise, whence all pain and grief have fled away, where the light of thy countenance shineth forever; and guide in peace the end of our lives, O Lord, when thou wilt and as thou wilt, only without shame and without sin; through thine only begotten Son, our Lord and Saviour Jesus Christ. Amen.

"WE CANNOT STAY QUIET"

THE AMERICAN CATHEDRAL of Paris, Episcopal, located on Avenue George V between the Champs Elysées and the Seine and identified by the tallest church spire of Paris, dedicated a World War II addition to its World War I memorial cloister on June 21, 1991. "America's Battle Cloister" at the Cathedral of the Holy Trinity was first dedicated in 1923 in order to remember Americans of all faiths who sacrificed their lives in World War I.

Less than twenty years later, the Dean of the Cathedral, Frederick Beekman, was forced to leave on the Day of the Fall of France, 1940, escaping the Nazis in time to dedicate himself to a crusade against isolationism in America. The organist, Laurence Whipp, remained at the Cathedral, but was soon imprisoned by the Nazis. Released a year later, he returned to bury American soldiers killed in action, and to become organist for the occupying Wehrmacht chaplaincy corps. After the Normandy landings on June, 1944, and the end of the European war on VE day 1945, the Cathedral became again the official Church of the Armed

Forces in Europe.

The dedication of a World War II memorial a few weeks after the 50th anniversary of D-Day is a way of recalling the sacrifice of more than 138,000 Americans, many buried in the American Cemeteries of Europe which are listed in the Memorial Cloister. Yet it also serves to keep in mind the Nazis' "brutal attempt" to deny love and justice and humanity. Recently, a synagogue in Lubbeck, Germany, was set afire by suspected neo-Nazis. The local churches in a common statement there said: "This crime is directed against a community that is trying to rebuild itself after the desolation of the Nazi era. We Christians cannot stay quiet as in 1938. When synagogues burn, churches cannot be far behind."

Those inaugurating the memorial included the Rt. Rev. Jeffery Rowthorn, Bishop of the Convocation of American Churches in Europe, Mr. Philippe Mestre, France's Minister of Veterans and War Victims, the Honorable Pamela Harri-man, United States Ambassador to France, the Dean, and Mrs. Wayne Blair, President of the National Society, Daughters of the American Revolution, which co-sponsored the memorial addition.

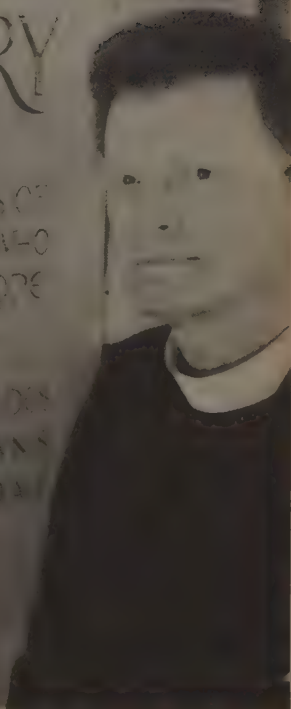
—*The Very Rev. Ernest E.
Hunt III, Dean*

1939
1945

IN MEMORY

OF THE THOUSANDS OF MEMBERS OF
AMERICAN ARMED FORCES WHO
GAVE THEIR LIVES IN EUROPE
DURING WORLD WAR II

A MAJOR FOR 13,000 MORTS OF
THE U.S. ARMY'S DISASTERS IN
EUROPE DURING THE SECOND
WORLD WAR



FOR ALL THE SAINTS

WITH CHRISTMAS, EASTER and Whitsunday, it ranks among the four major feasts of the liturgical year. November 1, All Saints' Day, is an occasion for celebrating our share in that vast society of the saints of God who make up the Church of Jesus Christ in all times and places. It is a time for celebrating the fact that we as Christian people and members of the Body of Christ are a people, a community, that transcends the boundaries of space and time and that forms an eternal fellowship of love and prayer. In other words, All Saints' Day is a reminder of our citizenship in a heavenly kingdom that is the "communion of saints." The strength and encouragement that ought to fortify believers who have a clear consciousness of their roots in the communion of saints is summed up in Hebrews 12:1-2a: "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith . . ."

In traditional language, we teach that the communion of

saints includes the Church "militant," "expectant," and "triumphant." The "Church triumphant" describes those women and men, boys and girls, who now enjoy a state of completion and fulfillment in God's eternal love, where there is no longer death or grief or pain, and where God and we will dwell together in absolute harmony (Revelation 21:3-4). The "Church expectant" are those who have died and are in the process of being perfected for eternal joy (BCP p. 481, seventh petition). The "church militant"



describes Christians on earth as they pursue the life of God's kingdom in cultivating personal holiness, in building the community of God's people, and in working for peace and social justice.

While some great saints have traditionally been accorded the designation "Saint" before their names if they are figures in the New Testament or from the life of the early and medieval Church, modern figures whom we revere as saints usually are remembered by their given names only (as in the calendar of Lesser Feasts and Fasts). In fact, all faithful men and women of every age are, by virtue of their active share in the life of Christ's Church (all baptized persons), saints of God. It cannot be said too strongly that sainthood is a gift bestowed by our Lord at Holy Baptism to which we must respond with growing maturity as the years pass; sainthood cannot be achieved, it can only be received and lived out in a process that encompasses the whole period from baptism itself until final rest in God.

All Saints' Day is rich with music, Scripture, special liturgical prayers and ceremony that reinforce our remembrance of saints past—those who live in Jesus—and strengthen our own resolve

for the present and future.

—via The Cathedral Times
Atlanta, Georgia



THE MUSIC OF HEAVEN

. . . That undisturbed song of
pure consent,
Ay sung before the sapphire-coloured throne
To Him that sits thereon,
With saintly shout and solemn jubilee,
Where the bright Seraphim in burning row,
Their loud uplifted angel-trumpets blow,
And the Cherubic host in thousand quires
Touch their immortal harps of golden wires . . .
O may we soon again renew that song,
And keep in tune with heaven, til God ere long
To his celestial consort us unite,
to live with Him, and sing in endless morn of light.
—(John Milton: At a Solemn Music)

TWO-WAY TRAFFIC

MANY ROMAN CATHOLICS, angered by the influx of conservative converts from the Church of England after the ordination of women priests, are converting to Anglicanism.

Church of England vicars said they have been receiving growing numbers of disaffected Catholics in their parishes in recent weeks, with women in particular apparently unhappy at the welcome given to anti-feminist Anglicans.

Philippa Garety, 36, a psychology lecturer who was brought up a Roman Catholic but joined the Anglicans late last year said, "The Roman Church seems more concerned to respond to unhappy Anglicans than unhappy members of its own Church. I was unhappy with the exclusion of women from decision-making roles. The Anglican Church is moving away from that and being more open to women."

Organizers of the Catholic Women's Network said many "forward-thinking" Catholics felt they now had more in common with Anglicans and were changing denomination. "I wouldn't rule out going over myself. I'm not happy about the way

women are treated in the Catholic Church," said Veronica Seddon, its spokeswoman.

"Many Roman Catholics are fed up that the church has accepted the Anglicans so quickly. Suddenly all the differences that there were have disappeared. They seemed to be welcomed with open arms just because they were against women's ordination."

The Rev. Jonathan Draper said his parish in Putney, southwest London, had received a number of disaffected Catholics in recent weeks. "Some said that they did not want to be part of a Church that welcomed women-hating men," he said.

Although the Church of England does not record levels of Romans who convert, a spokesman at Church House, its headquarters, said it had noticed that a trickle of Romans was swimming against the tide of Anglican conversions to Rome. "There is definitely a two-way traffic. It's not just the Anglicans who are changing," he said.

—in *Highway*
Diocese of Kimberley and Kuruman



Can one be a saint without God?
That is the only problem I know
of today.

—Albert Camus

WHAT OF THE LOST?

WHAT THEN OF THOSE who have never heard the Gospel? This is one of the questions about which we are indescribably curious, but to which the Biblical writers do not address themselves. The Bible is a practical book; it tells us what we need to know, but it does not answer all the questions we can think up.

But we can say one or two things about those who have not heard of God's plan for mankind to escape hell's horrors. One is that we can be certain that God's wonderful love reaches as far as love can reach. Another is that we have the example of Cornelius (Acts 10), a man outside the recognized people of God but whom God called. Peter told him that God is no respecter of persons, "but in every nation he who fears him and works righteousness is acceptable to him" (Acts 10:35). This surely means that people are judged by the light they have, not by the light they do not have. We remember, too, that St. Paul says, "It is accepted of a man according to what he has and not according to what he does not have." (II Cor. 8:12). Long ago Abraham asked, "Shall not the Judge of all

the earth do right?" (Genesis 18:25), and we must leave it there. We do not know what the fate of those who have not heard the Gospel will be. But we do know God, and we know that He will do what is right.

—Kenneth S. Kantzer,
Dean of Christianity Today Institute



WE ARE AFRAID that heaven is a bribe, and that if we make it our goal we shall no longer be disinterested. It is not so. Heaven offers nothing that a mercenary soul can desire. It is safe to tell the pure in heart that they shall see God, for only the pure in heart want to.

—C.S. Lewis
in *The Problem of Pain*

REMEMBERING ARKANSAS' BISHOP BROWN

I WANTED TO WRITE a letter to the family of Bishop Robert R. Brown when I read that he had passed to his reward. Knowing that we are all of His family, I write to the Diocese as another Episcopalian who remembers a significant moment in time.

I am Joy Davis, now Casteel, of St. Dunstan's of Houston, Texas. I was raised in Fort Smith, Arkansas, in the mission of St. Augustine's which is an all-black congregation. So, I wanted to offer a story about the Bishop which occurred when I was 12 years old, in 1964.

The youth choirs of the Diocese were gathering at Trinity Cathedral in Little Rock, a "foreign" land it seemed. It was the first time the black churches had been invited to participate. We'd had little cultural contact with whites at that time. The only white Episcopalians we knew were the ministers of the two white Episcopal churches in Ft. Smith.

So, here we were, all these little "colored" girls out there, having unloaded our cars on the grounds, actually the sidewalk, of the Cathedral not quite sure what

to do, where to be or how to feel, not unsafe but certainly feeling threatened.

About this time the Bishop came up in all his regalia and introduced himself. I remember the image of him and his billowing robes. We were getting ready to have lunch and he asked if he could share with us. Our lunch literally was going to be bread and butter. I can remember being pretty embarrassed by him asking to share this lunch. He was not. He actually seemed to enjoy the meal.

That memory of him is a very strong one for me. We were okay, we were safe. The Bishop's presence said so.

—Joy Davis Casteel
Houston, Texas
in *The Arkansas Churchman*



THE BOOK OF COMMON PRAYER

AS EVEN THE 1979 BOOK now moves toward its planned obsolescence amid "authorized services" and "inclusive language liturgies," the new tribe of liturgiologists would do well to remember the powerful witness of the traditional Book of Common Prayer.

The Prayer Book is not a creature of custom. Formed in an era of monarchy and religious revival and revolution, it came from Cranmer's hand balanced and wholesome, with a vivid sense of the past, and a tenacious hold on it in the two offices of Morning and Evening Prayer which he fashioned from the monastic hours. They which in their turn reflected habits of prayer and reading and exposition of scripture familiar to Jesus Himself in the synagogues he attended all his life. There was an equally receptive and critical assessment of the Protestant reformers: for example, in the matter of Holy Scripture.

I do not intend a negative reflection on any of the reformed churches or on the emergent Roman Catholic Church at Trent. But somehow or other Cranmer

got it right—a genuinely reformed and traditional Catholicism. And, to be sure, he got it right in some of the most exalted prose and poetry in the English language: "Words mean what they say," as Mr. Lytle constantly reminded us at Sewanee, and Cranmer's Prayer Book, with the Coverdale Psalter, has the words of what it means to say. His book is one of the three definitive monuments of the English language, along with the 1611 Bible (King James) and the first Folio of Shakespeare. It protected the Church from intellectual and religious fashion for four hundred years and maintained a balance of faith and practice for all the Anglican Churches throughout the world.

—*The Rev. William H. Ralston, Jr.*

TRUTHS ABOUT THE CHURCH

THE REVEREND ANDREW GREELEY's first two laws of the Church: (1) "When other people have abandoned something, we discover it"; (2) "When people discover something wonderful that we have, we have just abandoned it."

—*Cited by Michael Leach
in America*

WE'RE NUMBER ONE!

I WAS WATCHING a televised football game recently, and as is often done in dull moments, the camera panned a section of the spectators in the stands. When these individuals realized they were on camera for a moment, they reacted in an utterly predictable fashion—they raised their index fingers and began to chant: "We're number one! We're number one!"

I was intrigued by two aspects of that now familiar response. The first centers on the pronoun "we." I dare say that most of those folk had never themselves set foot on a playing field or would have been largely inept if they had been called on to play the sport they had come to watch. Yet the exploits of those with whom they had come to identify had become "theirs" in some mysterious way. We humans do have the capacity to experience certain things vicariously, and this is an important dimension of our human saga. I can "belong" to teams and institutions and parties in ways that greatly affect the quality of my life. At best, these identifications can be quite creative to call forth things in me that would otherwise be dormant. The shadow side of

this same phenomenon is remaining nothing but a spectator and getting all our identity by remaining "a fan" and never an embodiment of the things for which I cheer. Athletics as inspiration are highly valuable. The same things as substitutes for participation have the opposite effect.

My other intrigue is our national obsession with "being number one." That designation is highly suspect at best, for no one but God has perspective enough to make such a value judgment, and from what we know of this One in Scripture, His passion is not for the sole elite, but amazingly for every single one He ever created. Jesus claimed that even the tiniest sparrow mattered to the one true Judge, which seems to imply that our excessive concern with ranking and comparisons is literally "ungodly;" that is, this represents a way of looking at life at variance with God's style.

A far better way of regarding all things lies in sheer gratitude for simply being alive at all, accompanied by a gentle acceptance of and compassion for all other people and creation as a whole. Maybe the moon in its relation to the sun offers us a better way of doing

life than this obsession with "being number one." Joseph Gallagher suggests as much in this little poem:

Gentleness

Though the late-looming moon
can overtake the
black of the night commandingly
enough,
it wields even then a quiet,
courteous splendor.

At times it comes most humbly
yet,
while day prevails and the sun's
loud glare
still trumpets shape and color
forth from things.

Although its charms are palest
then,
as overshadowed by a fiercer
presence,
the modest moon seems mindless
of itself

and pleased enough to gaze
unnoticed
upon a world it never made
like the cherubs (marginal,
superfluous)

who study selflessly Raffaello's
study
of Madonna and her Child.
While this moon, then, has often
seen the

ways of sun upon the earth,
the sun has never yet

in all its circling, all its searching
ages
known the grace of moonlit
night,
has yet to feel the muted sorcery
of moon
upon a cloud in drift or crusted
snow,
upon a stirred tree's pallid, liquid
leaves,
or some tumbling, gleam-stocked
stream.

Which may suggest that
something
can be said in this wild
world for gentleness
and being
less.

I like this vision much better
than the hyper-competitive one.
Maybe "we're all number one" is
what we need to shout the next
time the camera focuses on us.

—The Rev. John R. Claypool
in *Dialogue*, St. Luke's Church,
Birmingham, Alabama



NORTHERN LIGHTS

I NEVER IMAGINED THAT a nation could mourn a building. When St. George's Church in Halifax, Nova Scotia, burned down on June 2, Anglicans across the country reacted as they would to the death of a friend.

For us, it was as if Jefferson's Monticello had gone up in flames. The fire consumed not only a large part of our past but a tangible symbol of our identity as Canadians and Anglicans.

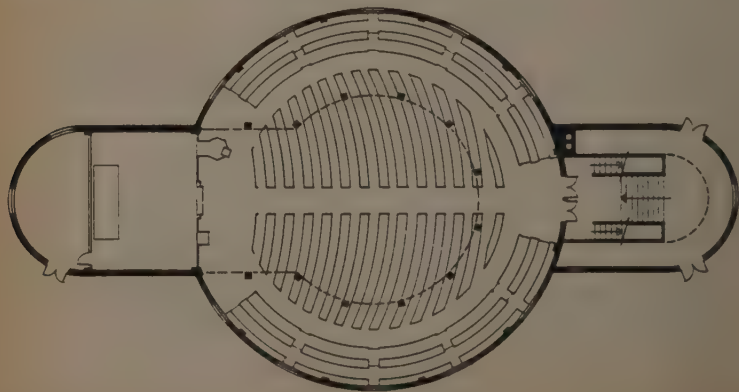
St. George's was designed and built in 1800 by the Duke of Kent, the son of George III and father of Queen Victoria, and was arguably the finest parish church in the country. It was a round Neoclassical building, a domestic St. Paul's Cathedral made entirely of wood

(its rotunda was only 60 feet in diameter). It was surmounted by a saucer dome and, at top, by a gilded cupola with a weather vane.

Inside there were pews for the gentry, a gallery for servants, and, at the base of the dome, a ring of lunettes from which the slaves could watch. (Canadian tourists were always shocked to discover at St. George's that we had slavery in this country; it remained legal in Canada until 1834).

Not long after the fire was set by three tiny boys who broke into the basement, nearly the entire congregation appeared on the sidewalk to watch and pray. A sickened, collective groan filled the air as the cupola, still glimmering in the evening sun, suddenly dissolved and crashed into the nave.

(continued p. 35)








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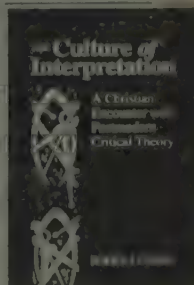
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 **The Apostles' Creed: Faith to Live By**, C. E. B. Cranfield, professor emeritus of theology at the University of Durham, England. Written in the belief that it is important for Christians to love God with the mind as well as with the heart, soul, and strength, this book clearly and concisely explains the Apostles' Creed for anybody wanting a more coherent understanding of what Christians believe. **Item E145 (softcover, 68 pp) \$9, postpaid**


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
 **Counsels on the Christian Priesthood**, St John of Kronstadt, translated by W. Jardine Grisbrooke. In our modern secular era, amidst the current debates over the role in the Christian ministry of priest and pastor, St John appears like some ascetic of old, with the same spiritual gifts God bestowed on the ancient saints. He showed by example that the first and foremost role of the priest is to be a man of prayer. Although these selections are directed primarily at priests, the laity will profit greatly from them. The words of St John are for each of us who desires to raise our thoughts to God. St John believed that every person, insofar as he or she is devout, can draw near to God, the Theotokos, and the saints. **Item SV27 (softcover, 134 pp) \$8, postpaid**

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 **Dearly Beloved: Letters to the Children of My Spirit**, Catherine de Hueck Doherty. Catherine Doherty could be described in many ways: a pioneer for interracial justice in North America; a great lover of the poor; a woman of immense faith, capable of inspiring faith in others; a passionate lover of Christ; a powerful preacher of the Gospel without compromise. All these descriptions would be true; but it is as various ingredients are mixed in a bowl and a bread is poured out which is more wonderful than each ingredient by itself, so all the various dimensions of Catherine's life resulted in a grace that was the harmonious blending of all others. She became, in the Russian sense, a *aretza*, a spiritual mother; she daily fed her children, in all their needs, with the bread of God's wisdom. Catherine tells us in her letters, in these three volumes, how to surrender ourselves to Christ's love. **Item MH11** (Volume 1); **Item MH12** (Volume 2); **Item MH13** (Volume 3); **Item MH14** (3-volume set) each volume **\$14**, three-volume set **\$40, postpaid**

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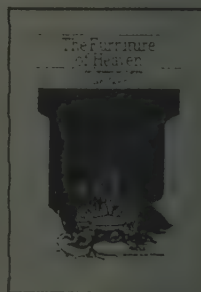
 **The Furniture of Heaven & Other Parables for Pilgrims**, Mike Mason, illustrated by Joe DeVelasco.


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And that's not


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 **The Gate of Heaven: A Devotional Handbook of The Holy Eucharist with Illustrations and Commentary**, C. Preston Wiles, Dean


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 **Our Anglican Heritage, John W. Howe.** First published in 1977 and now in its fifth printing, *Our Anglican Heritage* provides an incomparable, concise overview of the colorful history and traditions of the Anglican Church. The considerable teaching gifts of the author, now Bishop of Central Florida, are clearly evident in this highly readable and eminently worthwhile little volume. **Item SP1** (softcover, 175 pp, footnotes) **\$5.00, postpaid** (Limited availability; subject to stock on hand)

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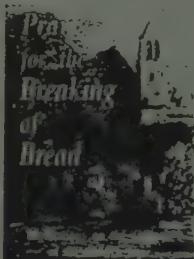
 **Prayer Book Spirituality, J. Robert Wright.** Offers a compendium of selections from three centuries of devotional commentary on the Book of Common Prayer. Compiling spiritual material dating from 1552, this book can be a companion to the spiritual and devotional study of the Prayer Book. **Item CH6** (hardcover, 473 pp, illus) **\$29, postpaid**

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the author, sometime Warden of the College of Teachers, and Dean of Christ Church Cathedral, Vancouver – and most recently rector of Christ Church, Calgary


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To order any of these books, please use the coupon inside the front wraparound cover.

The dome is gone but the lower walls are still standing, and architects and engineers have certified them sound. The small but devout congregation has declared its intention to restore the building. It is thought that the present Prince of Wales might be interested in helping.

In some ways the "Round Church" showed us a way forward in its architecture and worship which were classical, catholic and evangelical. Because it was round, St. George's was strangely modern: the shape of the building required the congregation to worship in a kind of circle. As you can see from the diagram, the circle of pews was open to the altar which created an atmosphere of both intimacy and transcendence, and allowed the congregation to pray without the self-conscious emphasis on "community" which makes so much worship busy, static, and inward. In that building eye, heart, and mind were drawn to the altar and thence upward, ever upward into the celestial dome, a symbol of pure form.

Donations to the "St. George's Appeal" may be sent to:

6144 Lawrence St.

Halifax, Nova Scotia

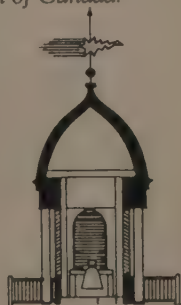
B3L 1J6

Canada

Photo: Back cover



Bishop Burton is the Digest's Canadian correspondent. He was educated at Trinity College in Toronto, Dalhousie University and Oxford. He was consecrated Bishop of Saskatchewan in October, 1993, after having been a priest five years. He is the youngest Bishop in the Anglican Church of Canada.



WHEN I DIE

MY DEAR HARASSED, Beloved Survivors—

During my funeral and the days immediately before it, this world of kind-hearted mortals will probably descend on you like a truckload of bricks. Some of your friends, when they come in, will argue no matter what you do: if you cry, they will try to make you stop; if you act cheerful, they will tell you to relax and cry. Others will be more understanding and adapt their conversations to your mood.

Everybody will offer to do anything he can, but nobody can do the main thing that needs to be done, namely, to stop some painful practices and spiritual outrages that have now become conventional from landing on you out of the momentum of the past.

Nobody, that is, but me. That is why I am writing this letter.

The first thing to do is call your priest, not the mortician. Never mind if it is in the middle of the night; never mind if you haven't been to church lately; never mind what the circumstances are. Call your priest. He will be the one most competent to help with the arrangements. That, in the end, will make things easier for you.

Show him this letter, and let him take over.

I want my funeral to be in a church. I mean a real church, not a "funeral chapel" or "funeral church." I belong to the Church, so my funeral ought to be in the Church. Also, I think you will find it more helpful and satisfactory that way, although you may find this hard to see beforehand.

For the service, ask the priest to use the simple order provided by the Book of Common Prayer: no sermon, no eulogy, no "special" poetry, no "special" prayers. A sermon, or special poetry or prayer would only lengthen the service and make it a burden. A eulogy would mean telling white lies at a time that particularly calls for the absolute truth.

And no solos, please. On the other hand, if you want choir or instrumental music, fine; but don't let others talk you into it.

No flowers in the church, please, except on the altar. There they proclaim the Resurrection. Elsewhere in the church, at a funeral, they seem to me to indicate either that you and I had been entered in some sort of popularity contest, or that somebody is spending a good deal of money. I

know that is not what they are intended to mean, but that is what they say to me—and to others I have talked to. You can use the plan that is increasingly used now: let people give a little donation to their church or favorite charity instead, if they must spend their money.

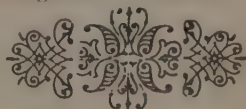
Instead of flowers on the casket you can use the old Christian tradition of covering it with a pall—a fine, large cloth made for the purpose, used as the flag is used at military funerals. The pall gives no opportunity for man-made distinctions between rich and poor, good and bad, popular and unpopular.

Now, forgive me if I am just hard to get along with, but I do not want my body to be on display at any time after I no longer need it. I believe most people will be grateful in their hearts anyway if they are not expected to “pay their respects to the remains.”

Too many funerals show a direct and obvious contradiction between what the priest says and what the congregation does. The officiant's words indicate that what counts is the soul and only the soul, because it is still alive, and that the now dead body is no longer of any importance. When a casket is left open, and the people “pay respects” to the body,

their action indicates the opposite: what really counts is still the body and only the body, but when you bury my body, you are not burying me—you are burying nothing but earth, ashes and dust, quite as the burial office accurately and encouragingly points out.

That same principle is behind other details in this letter. For instance, I want the mortician to use the simplest, cheapest casket he can find. Even though it may be thought in bad taste, I still say



cheapest. If it is covered with a pall, its looks will make no practical difference anyway. More important, what honor or value is there in spending a lot of money to glorify and protect unnaturally, artificially, the now useless machine that was provided for my temporary use on this planet?

And it doesn't matter to me whether or not my body is cremated. Please do whatever happens to cost less at the time and place. Decent burial does not mean expensive burial, as some seem to think. I know people often make it expensive for fear others might think they did not care about the deceased, but there

must be more effective ways of showing love than that of spending money on funerals and cemeteries. If anybody bothers you about these things, all you need say is that that was the way I wanted it—that was my specific request.

You will doubtless have to make some kind of cemetery arrangements, but, of course, I want no costly stones around my grave—if possible, no stone at all. If rules or laws require identification, have it marked with a plain wooden cross, or some equally simple and unadorned, unpolished, uncarved marking. If not, leave it unmarked. You see, I am actually not seriously interested in being remembered in this world anyway. If I do any real good while I am here, it will still be good whether my name is connected with it or not.

I don't want you to revisit my grave. I have no intention of ever being anywhere near it after my funeral, so I do not see why you should be. Not that I have any grudge against it, but I hope to have more interesting things to do than worry over my ashes or dust, and I expect you to also. As the angel said to the woman at the tomb of Jesus, "Why seek ye the living among the dead?"

So I ask for a simple and per-

haps austere burial of my earthly machine, and I hope that this letter will make things a little easier for you, and may do its bit toward making funerals more Christian.

—from *The Church Advocate*
Diocese of Lexington

HEAVEN ON EARTH

How sweet the moonlight sleeps
upon this bank!

Here will we sit, and let the
sounds of music

Creep in our ears: soft stillness
and the night

Become the touches of sweet har-
mony.

Look, how the floor of heaven
Is thick inlaid with patines of
bright gold:

There's not the smallest orb that
thou behold'st

But in his motion like an angel
sings

Still quiring to the young-eyed
cherubins;

Such harmony is in immortal
souls;

But whilst this muddy vesture of
decay

Doth grossly close it in, we can-
not hear it . . .

—(Shakespeare: *The Merchant*
of Venice)

STEWARDSHIP

DURING THE SECOND world war, when the universities of England were plagued by skepticism and apathy, Archbishop William Temple led a mission to the University of Oxford. It was no modern, high-powered, highly-financed evangelistic campaign, but in the words of one observer. "It stopped the rot in the Christian life of Oxford." On the last night of the mission in St. Mary's Church, the crowded congregation of undergraduates was singing lustily the words of Isaac Watt's hymn, "When I survey the wondrous cross where the young prince of glory died." Dr. Temple stopped before the singing of the last verse and said: "I want you to read over this verse before you sing it. They are tremendous words. If you don't mean them at all, keep silent. If you mean them even a little, and want them to mean more, sing them very softly." There was a hushed silence while every eye was fastened on the hymnal, and then the words were sung in a whisper:

*Were the whole realm of nature
mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.*

Do we mean it when we sing it or do we commit mass perjury? When we mean it, that is stewardship. When we translate it into flesh and blood of dollars for the work of the Kingdom, that is fund raising. Both are essential to the effectiveness of the Gospel.

—The Rev. George F. Regas, Rector
All Saints' Church
Pasadena, California

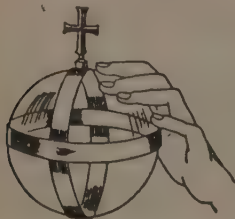
MISSION IS RESPONSE

BISHOP STEPHEN BAYNE, JR, in his book *Mission Is Response*, wrote: "The problem is that we spiritualize the giving and receiving so that we end up by separating the two transactions altogether. We will give what we think we want to give and receive what we think we want to receive. And suddenly there isn't any giving or receiving in this at all. This is a managed transaction from the start because we have mushed it up and dulled the point of it altogether. The essence of receiving is that you do not dictate what it is that you are going to receive; you are willing to receive what you give . . . the hardest thing is to learn to receive from God."

—Diocese of North Carolina

GLOBAL MISSION

THERE IS AN immediate crisis for Episcopal world mission: soon there may not be any, in the sense of nationally-sponsored and recognized missionaries being sent out by the Episcopal Church in cooperation with the dioceses requesting assistance. Why not? The Executive Council of our national Church has advised that, for budgetary reasons, the foreign mission programs of the Episcopal Church should be dropped, to be



picked up entirely by small, voluntary organizations. Should this policy be completely enacted (missionaries have already been recalled), we would lose so much: the ability to match the many requests with possible missionaries; the ability to screen inappropriate missionaries who would cause harm to themselves and to others; the loss of qualified volunteers who do not fit the conservative profile. And, loud and clear,

this policy says to the Anglican Communion and to the wider, ecumenical Church that the Episcopal Church U.S.A. thinks world mission is low-priority and expendable.

—The Rev. Canon Susan Anslow
St. Paul's Cathedral,
Buffalo, New York

Editor's Note: At press time a resolution was to be presented to the General Convention in August suggesting alternatives to this disastrous policy change. A report will appear in the next TAD.



The Anglican Way is a spirituality of understatement; of love for the beauty of places and words; of the acceptance of fellow Christians with whom we don't agree; of the acceptance of the fact that, even when we use all the means of grace, we shall have only moments in T.S.

Eliot's "rose garden" . . .

This way will appeal to many who rightly insist that one does not have to be either a fool or a fanatic in order to follow Jesus in a world which is often perplexing and sometimes crucifying.

—David Edwards

A NEW MODEL FOR THE DIVORCED FAMILY

DIVORCED PARENTS WHO really love their children have everything to gain by focusing on each other's good qualities. Divorced parents who really love their children will each wish the other the best and want every good thing for the person with whom they shared the miracle of childbirth. Divorced parents who really love their children will realize that nursing their anger and hurt destroys the very people they profess to love. Divorced parents who try to justify themselves by destroying the other in the children's eyes end up damaging these little ones and their possibilities for a successful relationship and marriage.

Divorced parents with children will be brought together throughout their lives for many occasions. Divorced Christians are given the opportunity to model the love of Jesus for their children and all those around them. This is a unique ministry that few would choose, but one to which half the adult population must respond. It is a real opportunity for us to "manifest in our lives that which we profess with our lips." It is a

Christian ministry. It is a ministry that will bring healing to everyone who has been touched by divorce. Failure to accept this ministry means only that both parents lose, but the children pay the greatest price of all.

—The Rev. Dennis Maynard,
Rector, Christ Church
Greenville, South Carolina



DEFINING SALVATION

SALVATION ISN'T WHAT liberals or conservatives in this country think it is. It's about getting my life straight. It's not about ultimate significance. Salvation is about an adventure that was made possible through the death and resurrection of Jesus of Nazareth, through which I am made part of a community who will tell me who I am. You are not free to make up your life as a Christian. Your life is not like a gift, your life is a gift. That is a very important grammatical point. Until you learn to receive your life gift, you are lost. And people are lost.

—Stanley Hauerwas
in *The Door* (May/June 1993)
via Christianity Today

MARY

*In loving memory of
Mary Mitchell Allen,
December 24, 1864—
August 14, 1865*

Here at St. Mary's, we have built our new church around the old cemetery. The saints—our predecessors in this parish family are “asleep in Jesus” in the center of our continuing life. They are a visible remembrance of our common heritage, a great cloud of witnesses.

But there is one saint whose gravesite lies to the east of us. I refer to the tiny saint whose life and death are the reason why this church exists in the first place. Her name is Mary Mitchell Allen—a little girl born December 24, 1864, at Tuckahoe Plantation—born at a time when this state, this area, were in virtual desolation. Mary lived a mere 7½ months before her untimely death on August 14, 1865—127 years ago last Friday.

Through the perseverance of a descendant of the Allen clan, our dear friend Rogie Williams, who relocated a reference to her burial site in a footnote contained in Bill Carrington's *A History of St.*

Mary's Church, we have retraced our bond to little Mary Allen.

Margie and I found her grave in Hollywood Cemetery early this summer, and on Friday a group of us revisited our little sister on the anniversary of her death. We laid a bouquet of flowers at her grave and said prayers of thanksgiving. Her marker is a simple rectangle of marble lying flush with the grass turf. On it is inscribed one majestically simple word: “Mary.” That's enough.

Mary—whose name was forever linked with that of the Blessed



Virgin—lives not only in the paradise prepared for her by Christ, but also here—in this place first built by a grieving mother, Virginia Allen of Tuckahoe, who loved her daughter so much that she raised funds for little St. Mary's Church.

As we stood looking at the stone marked “Mary,” we all felt connected and strengthened by the knowledge that we are indeed a part of something which is greater than ourselves.

Little Mary became a participant in the "marathon" of life on Christmas Eve of 1864—during a time of destruction when the South's dream was collapsing into the status of a lost cause. Goochland County, then Richmond, and finally the Confederacy itself were about to be ravaged by the flames of war and the death of a fledgling nation. Her death, like the demise of this very region in which we sit, might have been the end—the end of her mother's hope and her mother's faith.

But it was most assuredly not.

Virginia Allen buried Mary in the family plot in Hollywood. Richmond was a smoking ruin. The Confederacy was dead. And so, sad to tell, was the beloved child.

Nevertheless, a sense of continuing purpose, a realization that she was part of something greater than herself, fueled Virginia Allen's drive to do something, to build something, to provide a church for the resurrection of little Mary and the farmers of war-torn Goochland. Virginia Allen looked not only to the cloud of witnesses in her past . . . the communion of saints, but also to the future . . .

. . . And here we are. In the spirit of grace—pioneered and perfected by our Lord Jesus

Christ, Virginia Allen's love and hope and faith are at work even now in and through our efforts on behalf of those who will follow us in the long line of discipleship. We run with perseverance and power . . . , and together with all the saints—past, present, and future—we shall cross the finish line, and smile, and bow, and say: Thanks be to God. Amen.

—A sermon preached at St. Mary's, Goochland Virginia by the Rev. Dr. John E. Miller, Rector



SAINTS

The story of a saint is always a love story. It is a story of a God who loves, and of the beloved who learns how to reciprocate and share that "harsh and dreadful love." It is a story that includes misunderstanding, deception, betrayal, concealment, reversal, and revelation of character. It is, if the saints are to be trusted, our story. But to be a saint is not to be a solitary lover. It is to enter into deeper community with everyone and everything that exists.

—Kenneth L. Woodward
Making Saints

THE AUTHORITY OF SCRIPTURE

THE ANGLICAN REFORMERS in the 16th century insisted that Scripture "contains all things necessary to salvation," a message reiterated in the Chicago-Lambeth Quadrilateral of 1886, 1888. To me this perspective suggests that we are to look to Scripture for the joyful assurance that we are loved, that we have a Savior, and that the future lies in the hands of our merciful God.

By implication, therefore, Scripture is not to be used as a self-contained compendium of instruction and information on every conceivable question, or as an arbiter of disputes on every thorny and disturbing issue that troubles our consciences.

The temptation to use Scripture in such a way is stimulated by our culture with its craze for self-help books, how-to manuals, and "expert" guidance on every perplexity. The fundamentalist and evangelical disputes about the "verbal infallibility" or "plenary inspiration" of the Bible are the product of trying to make the Bible something that it isn't, of trying to make a powerful message of salvation into a potentially trivial set of directions for obsessive,

anxious modern people who prize "scientific clarity" in its manifold forms. Richard Hooker, that great theologian of early Anglicanism, argued long ago that Scripture gives us what we need, but it does not give us everything. What we need is to be loved, and then to love in return. All else will follow in adequate measure.



Am I picking and choosing what in Scripture is authoritative and what not? Not at all. I am simply insisting, with the Church, that Christ is the living heart of the Bible and that everything therein must be submitted to the love incarnated in Him.

—The Rev. Peter Gorday is Canon for Education and Communication at the Cathedral of St. Philip, Atlanta

HOPE

HOPE IS ONE OF the theological virtues. This means that a continual looking forward to the eternal world is not (as some modern people think) a form of escapism or wishful thinking, but one of the things a Christian is meant to do. It does not mean that we are to leave the present world as it is. If you read history you will find that the Christians who did most for the present world were just those who thought most of the next. The Apostles themselves, who set on foot the conversion of the Roman Empire, the great men who built up the Middle Ages, the English Evangelicals who abolished the slave trade, all left their mark on Earth, precisely because their minds were occupied with Heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at Heaven and you will get Earth "thrown in": aim at Earth and you will get neither. It seems a strange rule, but something like it can be seen at work in other matters. Health is a great blessing, but the moment you make health one of your main, direct objects you start becoming a crank and imagining there is something wrong with

you. You are only likely to get health provided you want other things more—food, games, work, fun, open air. In the same way, we shall never save civilization as long as civilization is our main object. We must learn to want something else more.

—C.S. Lewis

BISHOP'S BEET SOUP

2–3 fresh beets, grated
2 cups beef stock
1 cup hot water
salt and pepper to taste
1 tablespoon lemon juice
4 ounces sour cream

Microwave directions:

Heat beef stock to near boiling in large microwave proof bowl.

Grate up fresh beets.

Combine beets, beef stock, hot water, salt, pepper, lemon juice.

Cook uncovered 9 to 12 minutes, stirring every three minutes (just remember the Trinity).

Remove and add sour cream, stir, and serve.

Beet-ware: If you aren't purple before cooking, you will be afterwards!

—The Very Rev. Barbara G.
Schmitz
Hazel Park, Michigan

THE GREAT CONVENTION?

SINCE HELPING TO LEAD the Shaping Our Future Symposium in 1993, I have continued to travel widely throughout the Episcopal Church to discuss the subject of our ministry and mission in the twenty-first century. This has taken me to over thirty dioceses, more than fifty parishes, two clergy conferences, and one Bishops' conference. The more I've traveled the clearer I've become that God is calling us to a great movement of new life.

On the surface many things would seem to say otherwise. There is great confusion in some parts of the Church, as well as sadness, that the "old certainties" are coming undone. The ordered life of our great family has come upon a time of turmoil and change. In fact, many of us have lived with this reality for several decades. This continuing "discontinuity" (to use a recurring phrase in some of our discussions) between the "faith once delivered to the saints"—a thing of great beauty, truth and stability—and the perilous time in which we live, as many once-settled truths are questioned, has been a challenge for us all.

This does not mean, however, that we are entering a time of breakdown leading to our demise. Instead, faith would assert, it is the intervention of Almighty God calling us to the transforming fire of His purging and renewing judgment. God is allowing the foundations to be shaken so that "what cannot be shaken will remain."

This Church is filled with people and parishes which are determined to follow the Lord Jesus Christ, in the tradition of Anglicanism, even if their lives must be given up to sacrifice. There is a level of prayer, in many places, unprecedented among us in recent history. There is a yearning for the wisdom that only comes from above. There is a hunger for God's truth to be revealed afresh from the pages of Holy Scripture. There is a desire to once again be renewed by the ancient and holy traditions of the early centuries. Above all, there is a cry going up in thousands of hearts which says with all sincerity, "Lord, revive thy Church beginning with me." These are signs to me that a great moment is about to come upon us.

Not everyone believes this to be true, of course. This, however, should not surprise anyone. When has God ever acted in history without two sides forming?

When has the disruptive work of the Holy Spirit pleased the Church? When has the time of reformation ever pleased the old order?

Across the centuries the voice of God has echoed forth, in just such times as these, to herald a new dawn. "Watch and pray for you know not when the Master cometh." This is not a time to despair, or to fret; it is a time to watch and pray. There is a new birth occurring in this beloved old community, and it is being born in the heart of every baptized person who desires only that God's will be done "on earth as it is in heaven."

—The Rev. Jon C. Shuler
President,
Shaping Our Future, Inc.



TYRANNY

ONE OF OUR former parishioners, a brilliant young fellow now practicing law in New Orleans, sent me a clipping which recorded the installation of a new Dean at the Episcopal Divinity School in Cambridge, Massachusetts. I lived for one year at that school (in 1957), while I was attending Harvard, and had a wonderful time. It was a lively and delightful community, residents and faculty and students. It was also very "New England."

I remember a Thanksgiving service when the preacher, a distinguished teacher and professor of theology, praised the Pilgrim fathers for fleeing "oppression" in England and "planting the bright torch of religious liberty" in Massachusetts. Since those fierce Pilgrims were the instigators of almost the only significant persecuting religious tyranny ever endured in this country, and the "oppression" from which they were fleeing was the benign and sleepy old Church of England, I nearly had a fit in the pew.

—The Rector, St. John's Church
Savannah, Georgia



CHOCOLATE CHIP ANGEL

A HUNDRED YEARS BEFORE Elizabeth was born, Lila Vanderbilt Webb prevailed upon Louis Comfort Tiffany to design the stained glass for Trinity Episcopal Church in Shelburne, Vermont. While that may be of some importance to some people, it matters not at all to Elizabeth. She is now five years old and enjoys the God-given right to look all around the church during services. She can stand on the pew to watch the acolytes light the candles. She even can wave to the deacon during sermons. She picks out her favorite people from among those Tiffany placed in the windows. She told her mother and father her very best favorite person in the windows is the angel in the Epistle side of the church. Elizabeth does not yet understand stained glass is serious stuff. It is history. It is art. It is architecture. Even her angel has a very serious past. Elizabeth thinks it is fun.

When Tiffany accepted this commission, he shaped and painted the glass according to his eccentric style into windows to satisfy his patron. Above the altar he placed the Risen Christ flanked by two lesser windows—John the Baptist and John the

Divine. Both of these saints appear again in the main rear window depicting the Baptism of Jesus and above it the Last Supper. Flanking this double scene stand two angels simply robed in purple. The folds of the figures' clothing are made in the glass itself and ripple in the dim church light.

Whatever angels' precise nature may be—the Bible presents them as either messengers or apparitions of God—Tiffany's angels are serene icons who have witnessed the coming and going of rich and poor and everybody in between. At the turn of the century these angels watched over guests coming to Fredrica Webb Pulitzer's wedding. The coachmen drove up Shelburne Road, leisurely turned into the church yard and deposited the passengers under the porte au coche for the society wedding of the year.

Today, in addition to Trinity's mixed congregation of bankers, farmers, and professors, many curious travelers take the time to experience this tiny Gothic Revival church. Its thick redstone walls shield them from traffic noise on one of the busiest roads in Vermont's busiest county. The summer Elizabeth turned three, one poetic visitor stood inside this silence and whispered the angel windows were transparent bor-

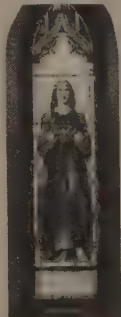
ders where he sensed life itself staring upon us and our busyness of living. He said, "These angels do not dazzle the mind like medieval glass. Instead they carry themselves softly, and slowly tell travelers of themselves if they will only delay their journey long enough to stare back and listen."

His point of view is one of many interpretations visitors give Tiffany's heavenly messengers. Are they twins or the same angel with variant roles? The one on the right, the angel of Lent, carries in its hands a crown of thorns. In this space made sacred by a century of worship it symbolically invites humanity to acknowledge the crown of the Crucified Christ. But very subtly the crown wanes under the angel's posture. It is erect and at peace in spite of its tragic gift to humans. The angel's eyes fix forward unmixed by emotions; they are the eyes of those who tell and those who receive tragic news—the loss of a job, illness, or death of a loved one. This angel tells us that this life is at times painful, and that it inevitably ends.



The angel on the right tilts its head to the left and like a benevolent, all-knowing elf purses its lips to stifle a giggle. This angel is simultaneously hiding a secret

and offering a solution in its hands. Unlike its motionless partner this angel is stepping out of myth and mystery toward the worshippers, offering them a multi-flowered Easter lily and the hope of resurrection. And yet this is not Elizabeth's favorite angel.



Possibly because she is so full of life and so close to its source, Elizabeth knows she commands the magic to change the world. In spite of all that is going on in the world around her she works her own magic on the window. Interlocking thorns turn into outlines of brown disks, the circular crown becomes a tray and the whole picture changes. Elizabeth sees beyond the visions of a century of churchgoers and even Tiffany himself. She tells her parents this is her favorite angel because it is carrying a tray of chocolate chip cookies.

—The Rev. Alfred T. Stefanik

AND IN ALL PLACES

A SEVENTH-CENTURY SAINT who founded a monastery on Lindisfarne and brought Christianity to part of northern England has inspired a group of Anglicans to found an Order emphasizing evangelism and contemplation. Members of the Order of St. Aidan commit themselves to a simple way of life and openness to the Spirit. Information on the North American Chapter, now in the process of forming, may be obtained from St. Aidan Trust, P.O. Box 4241, Evergreen, Colorado 80439.

THE SCOTTISH EPISCOPAL CHURCH has voted to admit women to the priesthood. The Church in Wales is the only branch of the Anglican Communion in the British Isles to bar women priests . . . **THE SYNOD** of the Old Catholic Church in Germany voted to grant women "the same access to the ordained ministry as men." The church was formed by the Union of Utrecht in 1889 and its Orders are recognized by both the Roman and Anglican Church.

QUOTED WITHOUT COMMENT: "The wedding took

place at St. Paul's Chapel, New York City, which the couple chose for its interior color scheme."

IN RESPONSE TO A QUESTION posed by an Alban Institute study, "Why do people seek out church?" came these answers: refreshment, growth, fulfillment, support with relationships, a sense of belonging.

ABC WORLD NEWS TONIGHT has created the position of religion correspondent. According to Peter Jennings, news anchor of the program, "The role religion plays in today's society needs to be fully explored."

SENATOR JOHN C. DANFORTH will donate his remaining campaign funds, which could amount to \$600,000, to the Diocese of Missouri upon his retirement from Congress next year. The funds will go to establish and staff an Office of Interfaith and Community Affairs; the Senator (an Episcopal priest) will actively work in that area.

EPISCOPAL BOOK CLUB MEMBERS in the Los Angeles area who have not received the Summer selection, *The Leap of the Deer*, should call 1-800-

572-7929 to arrange for a replacement book.

THE PRIMATE of the Anglican Church of Canada, the Most Rev. Michael Peers, is spearheading the worldwide Anglican relief effort in Rwanda. The ACC, which has two bilingual dioceses in the civil Province of Quebec, has a long-standing relationship with French Africa.

THE EXECUTIVE COUNCIL of the Diocese of British Columbia has censured its local retreat centre for inviting the Bishop of Newark to be a program leader. The Rev. Charles Alexander noted in the debate that, while he applauded the diversity of viewpoints the Sorrento Centre has made available, the Bishop's teaching was "monistic" and therefore inconsistent with even the broadest interpretation of the Christian faith.

MAKES THE HEART SAD to hear of a four-day conference entitled "The Renaissance of the Divine Feminine," which drew more than 800 persons to San Francisco recently. Participants honored the Divine Feminine under some of her ancient names—Kali Durga, a Hindu goddess; Mary, the mother of Jesus; Tara, the

Tibetan goddess of compassion.

THE NORTH AMERICAN MISSIONARY SOCIETY, whose purpose is "to plant Great Commission churches within the Episcopal Church and in the Episcopal tradition," shares the vision generated by the Shaping our Future organization headed by the Rev. Dr. Jon C. Shuler. NAMS is a concept attributed to the Diocese of Pittsburgh.

PART OF A 450-YEAR-OLD cypress tree from the Everglades has been sculpted into a striking statue of the Virgin Mary for the chapel of St. Mary's Church, Bonita Springs, Florida. Nancy Reynolds, the sculptor, has designed ecclesiastical art for other churches as well.

PRAYERS AND GOOD WISHES to St. John's Church, Flushing, New York, one of several royally-chartered parishes in the Diocese of Long Island, on its 100th anniversary . . . to the Church of St. Lawrence, Tafelberg, for 100 years of witness in the Diocese of Port Elizabeth, Province of Southern Africa . . . to Forward Movement Publications for 60 years of publishing excellence . . . to Christ Church, Bonavista, in the Di-

ocese of Central Newfoundland, 270 years old this year . . . to Christ Church for a century of service in Needham, Massachusetts . . . and to the Diocese of Fredericton (New Brunswick) which begins to celebrate its 150th anniversary in Advent.

THE REV. MARTHA MOORE JOHNSTON HORNE was elected Dean of the Virginia Theological Seminary, the first woman seminary dean in the history of the Episcopal Church.

THE PRINCE OF WALES has suggested that the monarch be "Defender of Faith" rather than "Defender of the Faith." The Dean of Canterbury reminded the Prince that the Church of England is the established faith, not because of personal preference, but because of the truth.

AND, FINALLY, from the *Arkansas Democrat Gazette* comes the answer to the question "What is the difference between Baptists and Methodists?" The answer: Methodists speak to each other at the liquor store.

KEEP THE FAITH, and share it, too!—JKW



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DEATHS

THE MOST REV. STUART YARWORTH BLANCH, former Bishop of Liverpool and Archbishop of York from 1975 to 1983, from the village church in Sherington, Oxfordshire.

THE RT. REV. HAROLD BARRETT ROBINSON, 71, VIII Bishop of the Diocese of Western New York; from St. Paul's Cathedral, Buffalo. A native of Lancashire (UK), he was called as Dean of St. Paul's in 1962, a position he held until his election as Bishop Coadjutor in 1968. He then served as Diocesan Bishop for seventeen years.

THE VERY REV. JAMES R. GUNDRUM, 64, former Dean

of Calvary Cathedral, Sioux Falls, South Dakota (1986-1989) and secretary of General Convention for several years.

THE VERY REV. GEORGE WARREN HILL, 69, first Dean of George Mercer Memorial School of Theology, who served the Diocese of Long Island for some forty years and in retirement worked in several parishes in North Carolina as interim.

THE REV. CANON ROBERT ROLLS, 74, of the Diocese of Keewatin (Ontario). Born in India, Canon Rolls served in various parishes, notably St. Martin's, Niagara Falls, and Dryden, Ontario.

THE REV. CANON RUSH WILEY DAVIDGE SMITH, 100, parish priest in Maine and

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Massachusetts and assistant to the Bishop of the Diocese of Western Massachusetts.

THE REV. WALTER L. GUETTSCHE, 49, head of the Office of Clergy Development and Deployment, Diocese of Los Angeles; known and respected for his liturgical scholarship and advocacy of the catechumenate process.

THE REV. THOM ALFRED BELCHER DITTON, 97, oldest priest of the Diocese of Nebraska; a lover of the 1928 Prayer Book and an ardent evangelist.

THE REV. DR. J. BURTON THOMAS, from Grace Church-on-the-Hill, Toronto. Dr. Thomas' ministry spanned forty-three years, and he served parishes in Canada, England, and the United States.

THE REV. T. CHESTER BAXTER, 80, Rector of St. Luke's Church, Darien, Connecticut from 1949 to 1960, who led the parish through an exciting period of growth and development.

SISTER JANE ELIZABETH, Society of St. Margaret, 94, in the thirty-seventh year of her religious profession.

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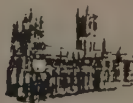
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ALICE MARGARET KUP-PINGER, 81, former Diocesan Altar Guild Directress, Diocese of Southwest Florida, having served her parish, St. Hilary's in Fort Myers, in the same capacity for a number of years.

MAY G. ROTHWELL, 98, Anglican Church missionary to the North. Miss Rothwell undertook a variety of missionary activities in the dioceses of the Arctic, Yukon, Caledonia, Brandon, Athabasca, and Saskatchewan.

MINNIE BERTHA MILES, 93, devout Churchwoman and active leader of the Mother's Union, from St. Mary the Virgin, Wingham, Kent (UK).

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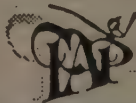
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THE STORY BEHIND THE HYMN

YE HOLY ANGELS
BRIGHT

THE EFFORTS OF three English priests over a span of some 166 years created this "hymn of pure praise," as the eminent hymnologist Erik Routley calls it. The text is based on a sixteen-verse hymn written by Richard Baxter (1616–1691), a church reformer once described as "too Puritan for Episcopalians and too Episcopalian for the Presbyterians."

These sixteen verses were distilled into the present four stanzas by the 19th century cleric John Hampden Gurney (1802–1862). Again quoting Routley: "The pattern is remarkable and gives the hymn great rhetorical force. Note how it goes: verse 1, angels; verse 2, the blessed dead; verse 3, the Church militant; verse 4, 'my soul.' You have here a counterpoint between the diminishing scale of vision and the natural tendency of a hymn to gather momentum towards its end, and the result is a remarkably impressive and sustained utterance of praise."

The melody, "Darwall's 148th," was written by a third Anglican priest, John Darwall, who composed a large number of piano sonatas and three sets of tunes for all 150 Psalms. This tune, intended for a metrical form of Psalm 148, is the only work of his to survive.

—via St. Philip's Cathedral,
Atlanta

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WHAT EVER HAPPENED TO . . . ?

WHAT IN OUR LIVES endures in the wake of continuing, even negative change? When I look back just over the last few years in the Church, it seems that a lot of change has taken place.

What happened to the buoyant hopes for "spiritual renewal" in the Church, represented by a multitude of "national renewal conferences" and optimistic diocesan evangelism commissions? Where are the "old-style" Anglo-Catholics? How did we travel from the "golden age" of 12-Step programs to the single focus on victimization? Were we ever really the "roomiest church in Christendom?" If so, how did it happen that our fringes have now almost vanished.

Maybe from the vantage of Europe one sees the broader strokes. Maybe one sees less. The mood becomes one of reminiscence, similar to the mood of George Eliot as she recalled many years after the fact that impact of renewal on her parish church in the early 1800s:

"At Milby in those distant days, as in all other times and places where the mental atmosphere is changing, folly often mistook it-

self for wisdom, and selfishness, turning its eyes upward, called itself religion. Nevertheless, Evangelicalism brought into palpable existence and operation in Milby society that recognition of something to be lived for beyond the mere satisfaction of self, which is to the moral life what the addition of a great central ganglion is to animal life." (*Scenes of Clerical Life*)

Where is transcendent religion to be found in our Church today, right now? Where is the pumping life of the Gospel? Purely at the parish level? In the work of "Shaping our Future?" In circles and groups no one has yet heard of? The Lord has not left us. Nor, however, if the Prophets are a guide, can we presume.

What endures in the wake of continuing, even negative change? Still two things, which I evoke, during this period we are passing through, with sombre tone, yet with irrepressible hope: the grace and image of Our Lord Jesus Christ and the fruit He grows in us of compassion and courage.



The Rev. Paul F.M. Zahl is
The Digest's
European Correspondent.



The Archbishop's Voice

THE REFORMATION led to a swing from subjective and mystical experience to that of the objective basis of the Christian faith. There can be no doubt that this was necessary to sweep away doctrinal aberrations and to restore the Bible to the Church. But the consequence of this, as Dillistone observed, was that: 'Throughout the history of Protestantism the tendency has been to stress the saving activity of God through His Word and the responsive activity of man shown forth in faith and obedience. Feelings have been suspect.' A new form of Christian activism was thus introduced which despised and distrusted the affective life. Contemplation of the cross, with accompanying meditation and inner spirituality, therefore took second place to witness, service and church membership. Rightly emphasizing the objective declaration of the cross that 'You are forgiven,' the Reformation, unfortunately, lost sight of redemption as addressing the emotional and inner life of humankind, nourishing, devotional life and spiritual development. This may account for the fact

that, on the whole, Protestant spirituality has been quite poverty stricken compared with Catholic spirituality. There have, of course, been notable exceptions. A number of Puritan theologians had a deep devotion to the cross of Christ and the Moravians, as well, were most influential in keeping alive the contemplation of Christ's example and suffering love. Their role in helping to awaken a discouraged Anglican missionary, John Wesley, led to this aspect becoming a major element in early Methodist preaching. It throbs through Charles Wesley's hymns.

Aspects, then, of the exemplar model have much to offer the Christian. It puts before us the love of a Saviour who loved us unto death and it encourages us to live and act as He did, thus allowing the model of His humanity to inspire and fire ours.

+ *George Cantuar*

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Hillspeaking

ONE OF THE Founding Father's dictums is that if one asks questions, one must be prepared for answers. At the beginning of the year we asked our Episcopal Book Club members a series of questions—and we received answers.

We have tabulated the answers and one of the first things that struck us in the tabulating is that, like last February's Winter Olympics, ratings are separated by only thousandths of a point. And as with those games, some of our EBC members are very strict judges, others somewhat less so. What also became evident early in the tabulating is that members are interested in "meat and potatoes" as contrasted to lighter fare. While members want a book that is reasonably easy to read, they also want a book to have substance.

The top ten rated books, ranked in order, are: *The Anglican Spirit*, Michael Ramsey; **Why I Believe in a Personal God*, George Carey; *Faith & Practice*, Frank E. Wilson; **The Gospel & the Catholic Church*, Michael Ramsey; *The Joy of the Saints*, edited by Robert

Llewelyn; Francis: *A Call to Conversion*, D.W.H. Arnold and C.G. Fry; *The Gate of Glory*, George Carey; *A Book of English Belief*, compiled by Joanna Hughes; **The Word Is Very Near You*, Martin L. Smith; and **New Millennium*, New Church, Richard Kew and Roger J. White. (Starred books are no longer available as EBC Past Selections).

Just as the top ten titles bear out the "meat and potatoes" preference of EBC's members, so do the types of books ranking highest. They rated spirituality, biography/autobiography, doctrine, theology, and meditations as the five types of books most desired.

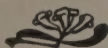
Our tabulation was done on the basis of specific votes cast. As an example, although 328 responses (better than 12%) had been received at the time of writing, no one book was rated by everybody who returned a questionnaire. The book most often rated was Archbishop Carey's *The Gate of Glory*, followed closely by Bishop Wilson's *Faith & Practice*.

Although most respondents shied away from expressing views about upcoming selections, a few

read Bishop Allison's book before returning the questionnaire. Typical of those responses was this from a retired bishop, "I have just read *The Cruelty of Heresy* and was enthralled by it. Very timely—especially for our House of Bishops."

Questionnaires or not, we welcome your comments and suggestions whenever you feel prompted to send them. Meanwhile, we will take the advice of a Canadian Book Club member who wrote, "Keep on carrying on!"

—*The Resident Manager*



For the Saints

O God of the spirits of all flesh, we praise and magnify thy holy name for all thy servants who have finished their course in thy faith and fear; for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all thy other righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, strengthened by their fellowship, and assisted by their prayers, we also may be found meet to be partakers of the inheritance of the Saints in light; through the merits of thy Son Jesus Christ our Lord. Amen.

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